

T H E
Black B O O K of Conscience
O R
G O D's High-Court of Justice
I N T H E
S O U L of M A N.

Wherein the Truth and Sincerity, the Decay and Hypocrisy of every Man's Heart and Ways, are judg'd and discover'd by their Conscience.

Very seasonable for these Times, in which wicked Men, under Pretence of Conscience, take Liberty to Sin and Blaspheme.

Jer. xvii. 9, 10. The heart is deceitful above all things, and desperately wicked, who can know it? I the Lord search the heart, I try the reins, even to give every Man according to his ways, and according to the Fruit of his Doings.

Tit. i. 15. Unto the pure, all things are pure; but unto them that are defiled and unbelieving, is nothing pure; but even their Mind and Conscience is defiled.

Take heed to yourselves what Conscience you have; For Conscience will damn, and Conscience will save.

The Fifty fourth Edition. By Andrew Jewel.

Let him that readeth understand
St Mark. 13. 14. (2)

T H E

Black Book of Conscience.

Rev. xx 12 *And I saw the Dead, small and great, stand before God : And the Books were opened : And another Book was opened, which is the Book of Life : And the Dead were judged out of those things which were written in the Books, according to their Works.*

AS there are several Books of God, which he hath written for the Good of the Children of Men : so there are two special Books, by which the Lord will proceed in Judgment. The Books which God hath given to the Children of Men for the Use and Comfort of Salvation, are these : First, and chiefly, the Book of the Old and New Testament where Jesus Christ in all his Offices, King, Priest and Prophet, for to rule and guide us by his Spirit in our Hearts, is made known

known and declared unto us. And therein likewise is set down how every one of us ought to live and demean himself in this present World ; with several fearful Examples of God's heavy Judgments against wicked and notorious Sinners, in drowning the whole World for their Sins and Wickedness, as you may see in *Gen. 6.* So likewise destroying *Sodom and Gomorrah* by Fire from Heaven, *Gen. 19 24 25.* *And the Lord rained upon Sodom and Gomorrah Fire and Brimstone and overthrew those Cities, with all their Inhabitants.* With sundry other fearful Examples of God's heavy Wrath and Indignation, both against Sin and Sinners, in general and particular ; all which, as *St. Jude* saith in his Epistle, are set forth for our Example, suffering the Vengeance of eternal Fire : Not for our Examples as we should do as they did, to commit such Sins, lest the Lord lay upon us such, or more heavy weights of Wrath and Vengeance.

So likewise in the Book of the Scripture is set forth the blessed and happy Estate and Condition of the Godly, both in this Life, and in the Life to come ; as you may see, *Psal. 1. Psal. 85 and Psal 92.* *The godly Man shall be delivered from the snare of the Fowler,*

ler, and from the noisome Pestilence. And because he hath made the Lord his Refuge, there shall no Evil betall him: So he shall give his Angels Charge over him, for to keep him in all his Ways. ver 20 21. The Joys that are prepared for the Godly, and the eternal Torments that are appointed for the Wicked, are here likewise set forth in the Book of the Scripture, as you may see, Mat. 25. 34 41. To the Godly, Come ye blessed of my Father (saith Christ) inherit the Kingdom prepared for you, from the beginning of the World. But to the wicked, Depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels.

Another great Book of God is the Book of the Creatures, containing those mighty works both of the Creation and Providence. wherein the Almightyness, Power, and Goodness of God, are so plainly written, that he that runs mry read and see it; for as the Apostle saith, Rom. 1. 20 The invisible things of him from the creating of the World are clearly seen, being understood (saith the Apostle) by things that are made, even his eternal Power and Godhead, so that they are without Excuse. Who but an Almighty God, could out of nothing create all Things? As David saith, It is nothing but the Almighty

Almighty Power and wonderful Providence of God that bears up the Earth and upholds the Foundation thereof. And this Book even the very Heathens, who know not God in his Word, who never heard of Jesus Christ or Salvation, are acquainted with ; they, (I say, by seeing and reading the mighty Works of God in the World, do confess and say, verily there is a God, and none but a God could create these glorious Creatures, the Sun, Moon, and Stars.

So likewise they are two special Books by which God will judge all the Sons and Daughters of Men at the last. And there are first the Book of his Remembrance, written by himself, wherein the Lives of Men, yea, their very Thoughts are recorded, as *David saith, Psal. 49. 11. The Lord knoweth the thoughts of Men, that they are Vanity* And *Psal. 139. 1. 2 3 4 saith David. O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine up rising : thou understandest my thoughts afar off. Thou compassedst my Path, and all my ways. There is not a Word in my Mouth, but thou O Lord knowest it altogether.* And altho' the Heart of Man, as *Jeremiah saith, Jer. 17. 9. 10 is deceitful above all things*

things, yet God doth exactly know every Turning and Corner thereof, *I the Lord know the Heart* (saith he) *I try the Reins*. There is nothing can be hid from his eternal all-seeing Eye.

And then secondly, there is the Book of Conscience, in which is exactly written all our Actions, Thoughts, Words and Deeds; and according to this Book of Conscience, and what is therein written, will the Lord proceed in Judgment; and every Man's Conscience shall be his own Judge. Saith God, what hast thou done? how hast thou lived in the World? Why, thus and thus have I lived saith Conscience. Conscience will then speak the Truth, and nothing but the Truth. O Lord (saith a wicked Man's Conscience) I have dishonoured thy Name. I have abused thy Grace and Mercy, in turning it into Wantonness, I have abused thy Creatures by wasteful and riotous spending, to please and satisfy my Lust, saith the Prodigal Man's Conscience, and by Chambering and Wantonness, by Gaming and Dicing away my precious time, saith the lascivious Man's Conscience. Thou gavest me Time and Seasons of Grace and Mercy, and many precious Opportunities and Soul advantages, whereby I might have wrought out my own Salvation with Fear and trembling: and as *St. Peter* saith, I might have made my Calling and Election sure to my own Soul; but instead of working out my own Salvation with Fear and trembling, and in making my Calling and Election

tion sure, I have wrought out my own Damnation, without either Fear or Wit, and made myself sure of eternal and everlasting Wrath and Condemnation, saith the meer mortal and prophane Christian's Conscience. Ah, Lord (saith the dissembling Hypocrite's Conscience) I have been but an outside Christian I have gone to Church, but only as Dogs do for Fashion-sake, and to be look'd upon, and esteem'd among my Neighbours; I have made a shew indeed, and pretence of Religion and Holiness: but it hath been a meer Shew, I have altogether denied the Power and Practice of it in my Life and Conversation as it is, *Tir. i. 16 They profess that they know God, but in works they deny him; being abominable and disobedient. and to every good work reprobate; and why so? because he saith in the 15th Verse, their Minds and Consciences are defiled.* Ah! my Conscience told me several times, that I was but an Hypocrite, a meer painted Sepulchre, fair without, but foul within: O, but I would not hear Conscience then, but slighted and neglected him. Ah! but now my Conscience makes me hear him, whether I will or no; therefore Lord do with me what thou pleasest; true and righteous art thou in thy Dealings towards me; be they never so harsh, they are but the just Reward of my Iniquities. And saith the covetous Man's Conscience, and the griping, cruel, extorting Usurer's Conscience, Lord I confess I have been a covetous Wretch, but I have

have not coveted after Heaven ; it hath been my whole Trade and Business to cozen and cheat others, and to gripe and grind the Faces of the Poor, and all that I could to others : But, alas ! for me, what have I done ! I have quite and clean undone my own Soul, and that to ^{an} Eternity : I have been very cruel and unmerciful to others ; I would not forgive my poor Brethren in the least : Lord, I deserve no mercy at thy hands ; the hottest place in Hell will be too cool for me.

What have you done with all your Wealth, (saith God to Rich Men) all those great Estates and Possessions, which I entrusted you with as Stewards ? How have you improved them ? What of them have you laid out or lent to me again in relieving my poor Members ? What Good have you gotten to your own Souls by them ? Have you laid up any thing in store for eternal Life ? O no, saith Conscience, *I have not, Lord. I have not : but this I have done, I have treasured up Wrath against the Day of Wrath. My Gold and my Silver are rusted. my Riches are corrupted, and my Garments moth eaten. as St. James saith in his 5th Chap. Ver 12 13. 14. My Gold and my Silver are cankered, and the Rust of them is now a witness against me, to condemn me, and eats up my Flesh as it were Fire.* And now also the Hire of the Labourers, which have reaped down my Field which I kept back by Fraud, crieth, and the Cries of them which have reap'd, are enter'd into the Ears of the Lord of Sabaoth : I have
liv'd

liv'd in Pleasure on the Earth, and been wanton. And I have nourish'd my Heart as in the Day of Slaughter. I told you (saith Conscience) that for all your Pleasures, and for all your Riches, and for all your Greatness and Delight, you must come to Judgment, and give an Account to God for all your Actions, and for all your Wealth, and how, and which way you spent every Penny that he lent you. Did not I tell you, saith Conscience? True it is my Conscience told me, but I slighted Conscience as a thing of no value or account. Ah! miserable Man that I was, to slight this good Voice of Conscience! Woe unto me, my Punishment is less than my Iniquities deserve. Thus and thus will Men's Consciences deal with them before the Lord.

When *Peter* had deny'd his Lord and Master, his Conscience let him alone once, yea, twice, but the third Time the Cock crew, and *Peter's* Heart smote him for what he had done, and he went forth and wept bitterly. *Peter* did not go about to stop the Mouth of his Conscience, as *Judas* did, and so hang'd himself: No, *Peter* closed with the Voice of his Conscience, and so by his true and unfeigned Repentance, obtained Mercy. So likewise *David*, when the Prophet *Nathan* (in 2 Sam. 12 13.) had by the Parable of the Ewe-Lamb, shew'd him the Evil of his Sins, presently *David* was convinced in his Conscience of the Horridness of his Sins; and *David* said unto *Nathan*, *I have sinned against the Lord,*
Have

Have Mercy upon me O God (saith David, Psal. 51. the Psalm of Repentance.) according to thy Loving Kindness; according to the Multitude of thy tender Mercies, blot out my Transgressions Wash me thoroughly from my Iniquities, and cleanse me from my Sin. I acknowledge my Transgression and my Sin is ever before me. Against thee, even thine only Son have I sinned, and done this Evil in thy sight. David had a very tender Conscience, for when he did but cut off Saul's Skirt, his Heart smote him, his Conscience accused him; as you may see 1 Sam. 24. 5. Oh, but how many wicked Men are there now, whose Consciences tell them over and over again and again of their Sins, and yet for all that they stop their Ears against Conscience. How many times doth the beastly Drunkard's Conscience, the prophane Swearer's and the Sabbath-breaker's Consciences tell them of their Sins; and yet, notwithstanding all the Checks of Conscience, they will go on in their Sins, and fill up the Measure of their Iniquities; and so make Conscience to fill up his black scroll of Indictments against them whereby they are everlastingly condemn'd. O, if Men would be but convinc'd in their Consciences, of the Evil of their ways, when their Consciences tell them of it, how many thousands might be brought home (by Repentance to Life Eternal, who now run headlong to the Pit of Destruction? I am perswaded, that many who cozen and cheat by undermining and over-selling, by using false
and

and light Weights and Measures, can't chuse but meet with many Checks from their Consciences: And O that Men would be convinc'd of this Evil.

Hear this, O ye that swallow up the Needy; by false Weights and Measures: O be convinc'd in your Consciences; make Conscience your Friend now, by forsaking your evil Practices, lest Conscience prove your Foe to torment you for ever. But Men now a-days, instead of being convinced in their Consciences, of the Evil of their Ways, are not ashamed to commit all manner of Abominations. and that with Greediness; and then lay all the blame upon their poor Consciences: And why so? it was my Conscience, say they; as many of our cursed Diabolical Ranters, Quakers, and notorious wicked Libertines, in these our Days have laid all their Impieties and horrid Blasphemies upon their Consciences. Ask them but the Reason, why they deny Christ and the Scripture. and cast off Ordinances. and the Ministry of Christ, and live as they list, and refuse Subjection to Magistrates and in their Actions become worse than Beasts? Why they do hold such damnable and devilish Opinions, both against God and Christ, yea, against Humanity itself? Ask them the Reason of these Things, and what do they say? It is from the Light within us; it is the Liberty of our Consciences. and have we not sought for Liberty of Conscience? Ah, cursed Wretch, the
Light

Light within you is Darknes! Is this the Liberty of Conscience? No, no, this is the Liberty of thy Lusts, and the Delusion of the Devil; Thou hast scared thy Conscience with a hot Iron, but yet at last thy Conscience, tho' thou hast defiled it never so much, will put the Saddle upon the right Horse, and charge thee home with all the Blame. Is Liberty of Conscience a Liberty to sin? No, God forbid. *Shall we sin, (saith St. Paul Rom 6. 1.) that Grace may abound? No, God forbid, I dare not, (saith a gracious Heart) my Conscience tells me I must not. How shall I, (saith Joseph, Gen. 39 9.) do this great Wickedness, and sin against God? The Grace of God (saith the Apostle, Tit. 2 11.) that bringeth Salvation, teacheth Men to deny ungodliness, and worldly lusts, and to live soberly, righteously, and godly in this present World; and not to live as we list, which is a sign of no Grace at all. A truly tender Conscience will be very tender of committing Sin, and will have a circumspect Care over himself how he walks, and how he lives, that so the Name of God and of Christ be not blasphem'd; but in these last and worst of times wherein Men, as St. Paul saith, make shipwreck of Faith and a good Conscience. Men have not minded this at all, but have taken a full Liberty to commit all manner of Sins. And I pray God, that this Sin be not charg'd upon those, who instead of restraining Men from Sin, and punishing them for Sin, have by their evil Examples encourag'd*

courag'd them to sin. Let Men take heed how they sin, because Grace abounds. For, saith the Apostle, *Heb. 10. 26. 27. If we sin wilfully, after that we have received the knowledge of the truth there remaineth no more sacrifice for sin. but a fearful looking for of Judgment, and fiery Indignation from the Lord For the Wrath of God. (Rom. 1. 18.) is revealed from Heaven against all ungodliness, and unrighteousness of Men, who hold the truth of God in unrighteousness.* Read these two Texts, and tremble, all ye that take Liberty to sin, because the Grace of God hath abounded. How will ye be able to look either God or Conscience in the face? Certainly you will never be able to do it, unless you repent; for if Men sin wilfully, notwithstanding all their Checks of Conscience; their Conscience will condemn them irresistably before the Lord. For certain it is, there is a conscience in every Man, that sees and observes and takes Notice of all their ways, and will keep just account of them, and so be a Witness either for, or against the Soul, at the Day of Judgment. What was it, that made the Apostles so joyful in their Troubles and Persecutions? Was not the Witnesses of their Consciences? See *Cor. 1. 12 Our Rejoicing is this, (saith St. Paul) a Testimony of our Conscience.* What was it that made Paul and Silas sing in Prison for Joy? Was not that their Consciences told them they were happy and blessed Men, notwithstanding their Sufferings and Reproaches?

Now

Now what Conscience is, I shall briefly shew you, and so conclude. Conscience is a Thing with which God endued thee by Creation, and is for our Comfort if we live well as we ought to do; but will be a Terror to all those that live and die in their Sins. For this Conscience was in *Adam* before his Fall, though not as a Condemner 'till his Fall: For where there is no Sin, what needeth an Accuser? So long as *Adam* kept the Commands of God, there was no cause for Conscience to condemn him; but as soon as ever *Adam* transgress'd, his Conscience flew into his Face, which made him fly from the Face of God, as you may see, *Gen. 3. 7. 8. The Eyes of them both were open'd, their Consciences accused them, and they hid themselves.* And this Conscience is only in Men and Women, for brute Beasts wanting Reason, are not capable of Conscience, and the Beasts when they die, there is an End of them; but it is not so with Men for Conscience in Man followeth the Man further than the Grave for if Men might bury their Consciences with them in the Grave, they might be happy. notwithstanding all their Abuses of Conscience for Man oftentimes, against all Reason, Equity or Conscience, doth worse than the worst of Beasts. And this Conscience keepeth his Court in the Heart, and there sits upon the Life and Death of the Soul, and according as he finds every one's work, so doth he pass Sentence of Condemnation or Absolution, for there is no bribing

of Conscience ; Conscience will speak the truth of every Man's Ways before the Lord be they good, or bē they evil : *If our Heart condemn us,* saith St. John, 1 John 3. 20 *God is greater than our Hearts,* that is, *our Conscience.*

And God hath given this Power to Conscience, because Men should have no Plea of Excuse before the Lord. It was not *Pilate's* washing of his Hands, and saying, I am guiltless of the Blood of this just Man, could wash away the Guilt of Christ's Blood from his Conscience. *Pilate's* Conscience told him that Christ was a just Man, and that he saw no Cause of Death in him at all, *Luke* 23. 23. And yet cursed *Pilate*, contrary to the Light of his own Conscience, delivered the Lord of Life into the Hands of bloody Men to be crucified, and so brought the Guilt of his Blood upon his own Soul.

But he that will not endure Conscience to reprove him for his Sins, certainly he loves to go to Hell without controul ; and he that will not suffer Conscience to tell him of his Sins here, shall whether he will or no, suffer sufficient Torture for his Sins hereafter ; for an evil Conscience is a Hell to the Soul here, and shall be the Hell of Hells hereafter.

Now then, if there be such a Thing in Man as Conscience, and that his Conscience shall either justify or condemn him, then let every Man take heed how he orders his Conversation in the World : Do not give Leave to yourselves to think,

think, say, or do any thing, but what you are willing to own before the Lord at the last Day : Therefore let every one of us so think, and so speak, and so do, that we may not have a Conscience to condemn us ; But let us live as those that expect to have Conscience Witness for them before the Lord, that with godly Sincerity they have had their Conversation in this World. But what Multitudes are there in the World, that live as if there was no Conscience at all, neither God nor Devil, nor Heaven nor Hell ? *Whose God is their Belly, and whose End is Destruction (as St. Paul saith. Phil 3. 19.) who declare their Sin as Sodom, and hide it not : Woe unto them (saith the Lord.) they have rewarded Evil to themselves. Isa. 3. 9.* This may be said of Thousands among us, whose Countenance testify against them ; their wanton Carriages, painted Faces, naked Breasts, powder'd Locks and other antick Fashions, testify against Thousands, both Men and Women that they do little mind this Truth. Their Consciences can, and will declare all their Doings unto God. Proud *Hamans*, drunken *Nabals*, and whoring *Jezabels*, declare their Sin as Sodom, and hide it not : And as for Conscience, they turn it off : But let these miserable Wretches know this, as the Apostle saith, *Woe unto them who have rewarded Evil unto themselves. They have made a long, black, bloody Bill for Conscience to pen against them at the last Day of the term of their Lives : As soon as ever their*
Souls

Souls are departed from their Bodies, Sentence shall be passed against them, according to the light and Testimony of their own *Conscience*.

Seeing then *Conscience* will give Testimony of every one's ways, let us not slight *Conscience*, let us not stop the mouth of *Conscience* : When *Conscience* deals plainly with them, and tells them of their Sins ; O. they can't endure to hear that. But remember the miserable End of *Judas* : What said *Judas's Conscience* to him ? Thou hast betrayed thy Lord and Master for a little Silver.

Ah ! covetous Wretch ! But could *Judas's Silver* stop the Mouth of his *Conscience* ? No, *Judas's Conscience* so terrified him, that he flung in the Money again, and went and hang'd himself.

So likewise remember the fearful Estate of *Spirits* and many others, whose *Consciences* made them to possess the Wrath of God here on Earth : A wounded Spirit, (saith Solomon, Prov. 18. 14) who can bear ? A tormenting and condemning *Conscience* who can Endure ? O there is no resisting of *Conscience*, it is God's Vicegerent in the Soul. When *Conscience* speaks threatening Language to many for such and such Sins, they seek to turn *Conscience* out of Doors : But because they can't possibly do this, they strive to stop his Mouth by running into Sin ; like Men that desperately give up their Souls to the Devil. and so make Shipwreck of Faith *Conscience*, Soul, and all for ever ; and then follows (as we have seen by woeful Experience) Self-murdering, self-hanging, drowning, or poisoning, or

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* S^m *Spira* *Lus*: 7. ser: p. 122. some

some such like accursed Ends. O consider this all ye that forget God, and make no Conscience of your ways, you undermine your own Salvation: Many Men deal with Conscience, as *Felix* did with *Paul*. *Acts* 24. 25. They will hear Conscience so long as it speaks good; but when Conscience tells them *throughly* of their Sins their darling Sins, then they have enough of Conscience, and so put him off 'till they be better at Leisure.

When there was no King in *Israel*, every Man did what was good in his own Eyes; so where there is no Conscience alive in the Soul, Men live as they list; But yet for all this, Conscience will speak home at last. If thou art a Drunkard, or an Adulterer, or an unjust Dealer, or whatsoever Sin it is thou art guilty of, Conscience will make it known; and if at last Conscience doth condemn, thou shalt never be saved. But on the contrary, tho' Men and Devils say thou art an Hypocrite, or the like, yet if thou hast the Testimony of thy Conscience, *God* will own thee as just and righteous. One Dram of the peace of Conscience is worth a thousands Worlds. What would the damned in Hell give for a little of this lasting Joy, this Peace which passeth

seth all understanding, the want of which is Hell, yea, worse than *Hell*.

Think upon this, O ye great Ones of the World, who live in Pleasure: Remember that there is a Conscience, and that there is a God, and that thou hast a precious immortal Soul, which if thy Conscience witness against, *shall* be thrown in *Hell*: You that eat the Fat and Sweet of the Earth, and drink Wine in bowls, and clothe yourselves in Silk, remember this, that Conscience takes Notice of *all* thy Ways, of the Pride of thy Heart, of the Vanity of thy Life, and setteth *all* down in his Black Book. You, that like the Harlot, Prov. 7. *Let us take our fill of Love and Pleasure*, consider that all these Things will have an end: when all is done, the Bell must toll, and you must all dance after Death's Pipe, who are now singing and swinging yourselves in worldly Pleasures and Delight. O, if God should say to any Soul of you, as he did to the rich Fool, Luke 12 20. *This Night shall thy Soul be taken from thee*, it shall little advantage you then to weep and cry, O that I were out of these internal and external Flames! O that I had harkened, when Time was, to the voice of Christ and my own Conscience!

job. 10. 15. *If I be wicked* The
wo unto me: Titus Wheatcroft

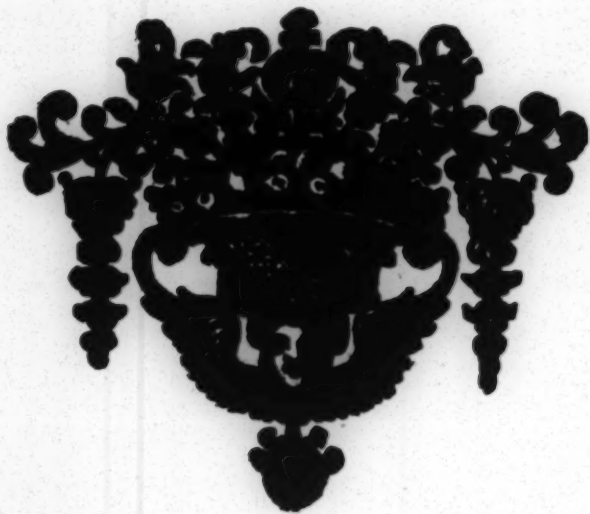
The Sighs and Groans of dying Men are often very bad, but the Cries and Groans of the Damned in Hell can never be imagined nor expressed. O consider this you that sin away Conscience, that quaff and drink away Conscience, accompanying one another in Sin; take heed you be not one Day found to weep over one another's backs in Hell. Certainly whole Coachfuls of Gallants will be tumbled down into Hell. The Lord awaken your sleepy dead Consciences, before you go hence and be no more seen. What pity it is that Persons that bear the Image of God, and are, as it were, in outward Glory and Beauty, God's above others; what Pity is it that such Beauty should come to be embrac'd by ugly loathsome Devils in Hell? Thousands there are that court and sport, and patch and paint away their Time, whose End is to be burned and shall at last perish in Hell. Fruitless Fig-trees they are, that bear nothing but Leaves, cut them down [saith God] and cast them into the Fire. To perish in a Prison, or on a Dunghill, is nothing. *Dives* died on his Bed of Down, and was cast into Hell. You that lie upon Beds of Ivory, and have your Hangings of Needle-work, if you get not Christ
and

and a good Conscience, Hell shall be your Fate, and Devils your Companions to torment you for ever ; and who shall be able to stand in the Day of the Lord's Wrath, or who can dwell with everlasting Burnings.

Companions in Sin, shall be Companions in Hell ; and those, who can sport and play one with another, shall curse the Day that ever they saw one another, and cry out of one another, Oh ! what miserable Wretches were we, to lose the Heaven of Heavens, for a little vain Delight ! the Love and Favour of God, for the Love and Favour of wicked Companions, in whose Presence we were more delighted, than in the everlasting Love of God, whose Pleasures are Pleasures for evermore. What profiteth it now, that we have had our Wine, and our Musick, our Fill and our Full of Delights ? O wretched Creatures that we are, who shall deliver us from this dying Death, these miserable Torments ! Woe unto us, we have rewarded Evil unto our own Souls, we are banished for ever from the Presence of the Lord, and have utterly lost that inward Peace of Conscience, the Want whereof addeth Torment to

to our Torments, and makes us in our Mi-
 sery more exceeding Miserable.

Now the Lord give every one of us his
 Peace, his Joy ; which that we may all have,
 the Peace of God, which passeth all Under-
 standing, keep your Hearts and Minds in
 the Love and Knowledge of Jesus Christ :
 And the Blood of *Christ* wash and purge our
Consciences from dead Works, that we may
 serve the living God ; which that we may
 also do ; the Grace of our Lord *Jesus Christ*
 be with us. Amen.



A Prayer for Morning.

O Lord, Heavenly Father, Almighty and everlasting God, who hast safely brought me to the beginning of this Day; defend me in the same with thy mighty Power, and grant that this Day I fall into no Sin, neither run into any kind of Danger; but that all my Doings may be ordered by thy Governance, to do always that which is Righteous in thy Sight, thro' Jesus Christ our Lord. O defend me with thy Heavenly Grace, that I may continue thine for ever; and daily increase in thy Holy Spirit more and more, untill I come to thine everlasting Kingdom, *Amen.* Our Father &c.

A Prayer for Night.

L ighten my Darkness, I beseech thee, O Lord, and by thy great Mercy defend me from all Perils and Dangers of this Night, for the Love of thy only Son
our

our Saviour Jesus Christ. In his Name O God, I commit myself to thy Mercy and Protection both this Night and evermore. O Lord, bleis and keep me, Lord make thy Face to shine upon me, and be gracious unto me, Lord lift up the light of thy Countenance upon me and give me Peace both now and evermore. Keep me both outwardly in my Body, and inwardly in my Soul, that it may be defended from all Adversities which may happen to the Body, and from all evil Thoughts that may assault and hurt the Soul, thro' Jesus Christ our Lord, *Amen.* Our Father, &c.

Grace before Meat.

WE beseech thee. holy Father, to sanctify these thy Creatures to the Nourishment of our Bodies, and to feed our Souls with thy heavenly Grace, unto eternal Life, thro' Jesus Christ our Lord. *Amen.*

Grace after Meat.

THANKS be to thy holy Name, O merciful Father, for this present Refreshment of our Bodies, for our daily Bread, and for all thy Mercies conferred upon us, from Time to Time, thro' Jesus Christ our Lord. *Amen.*

F I N I S.

Titus Wheatcroft Book June. 8
1750

